

THE SOVLDIERS HONOUR.

WHEREIN
By diuers inferences and gra-
dations it is euinced, that the Pro-
fession is iust, necessarie, and honou-
rable : to be practised of some men,
praised of all men.

Together with a short Admonition
concerning Munition, to this
honour'd Citie.

*Preached to the worthy Companie of Gentlemen,
that exercise in the Artillerie Garden : and now
on their second request, published
to further vse.*

By THO. ADAMS.

EXODVS. 15. 3.

The LORD is a man of warre : the LORD is his Name.

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1892

1892



To the well deseruing Cap-
taine E D W A R D P A N T O N , the
Captaines and truly generous Gentlemen,
Citizens of London , of the Societie of
A R M E S , practising in the
Artillerie Garden.

Vee are all Souldiers, as wee are
Christians : some more specially,
as they are men. You beare both
Spirituell Armes against the e-
nemies of your Saluation , and
Materiall Armes against the e-
nemies of your Countrey. In both you fight vnder the
Colours of our great Generall Iesus Christ. By loo-
king a little into this mysticall warre, you shall the
better vnderstand how to be Milites cataphracti,
good Souldiers in all respects.

Iob calls mans life a Warfare : and wee find,
Reuel. 12. that there was warre in heauen : Mi-
chael and his Angels fought against the Dra-
gon ; and the Dragon & his Angels. Where by
Heauen is meant the Church of God vpon earth ; as

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Interpreters obserue generally. For in Heauen aboue there is no warfare, but welfare: no trouble, but Peace that passeth all vnderstanding. Now to this War euery Christian is a professed Souldier: not onely for a spurt, for sport; as young Gentlemen vse for a time to see the fashion of the warres: but our Vow runnes thus in Baptisme; that euery man vndertakes to fight manfully vnder Christs Banner against Sinne, the World, and the Deuill; and to continue his faithfull Souldier and Seruant to his liues end. And this Battell let vs fight with courage, because we are warriors vnder that Generall that (without question) shall conquer. Nil desperandū Christo Duce, & Auspice Christo. They ouercome by the blood of the Lambe. Reu 12. 11. Though they loose some bloud, they shall be sure to winne the victorie.

Bernard supposeth a great war between Christ the king of Ierusalem, & Satan the K. of Babylon. The Watchman on the wals spies a Christian souldier to be surprised by the Babylonian Host, & carried captiue to their Tents. Hereof he informes the king, who presently chargeth Timorem, the Feare of God, to run & redeeme the souldier. Feare comes thundring vpon the aduersary power, & forceth the trembling to surrender backe their prey; which he

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*is now returning home to the king. Hereupon steps
up Spiritus Tristitia, Sadnes; & cryes, O ye Ba-
bylonians, is it not a shame that one man should re-
scue a prisoner from such a multitude? Well ne ti-
meatis a Timore isto, be not afraid of this fellow
Feare: I will giue you a stratagem how to reduce
him. This must not be done Marte sed arte; not by
force but by fraud: marke the euent.*

*This Spirit of Sadnesse lyes in the way, and falls
in with the Souldier, colloquing as a friend, as a
fiend; amica sed iniqua colloctione. Suspectles
Feare followes a little off. But Sorrow had brought
the Souldier to the brinke of a deepe Pitte, Despe-
ration; and was euen vpon the point of thrusting
him in: The Watchman obserues it, and againe tells
the king: who (quicker then thought) dispatcheth a
fresh supply of succour, Hope, to his deliery. Hope
mounted vpon a swift horse, Desire; comes amaine:
and with the Sword of Gladnes puts Sorrow to
flight; so quits him from the gulse of Despaire. Once
again is the Citizen of beaue freed: now Hope sets
him (being weary) on his own horse, Desire: himselfe
leads him with the Cord of Promised mercy: Feare
comes after with a switch made of Remembrance
of sinnes, and so sets him forward to Ierusalem.*

*Hereupon the King of Babylon calls a Councell;
where*

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where some grieue, others rage, all Hell rores, that they had lost a prisoner, of whom they lately thought themselves so sure. There is not more ioy with the Angels in heauen, then there is sorrow with the deuils in hell, for this Sinners conuerſion. But yet all is not well, as the Watchman certifies the King of Omnipotence. The Souldier is mounted vpon Desire, Hope leads him, and Feare driues him amaine: but I doubt he comes too fast, because he hath neither Bridle nor Saddle. Hereon the King, that hath euerlasting care of all Christian soules, sends forth two of his graue Councillors to him, Temperance and Prudence; Temperance giues him a Bridle, that is Discretion; and Prudence a Saddle, that is Circumspection. This is not all: Feare and Hope giue him two Spurres; on the left heele Feare of punishment, on the right, Expectation of blisse. Knowledge cleares his Eye, Diligence opens his Eare, Obedience strengthens his Hand, Deuotion rectifies his Foot, Faith encourageth his Heart. And if he want any thing, Prayer offers him her seruice, to wait vpon him as a faithfull messenger; promising that whensoever he sends her to the King with a Petition, she will bring him backe a Benediction.

Thus as in a little Tablet you see the whole world; that all of vs must be Souldiers on earth militant,
that

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that will be Conquerors in heauen triumphant. But are there not enemies in the flesh, so well as enemies in the Spirit? Is mysticall armour only necessarie to a Christian, & is there no vse of materiall? No; *Æquū est Deum illis esse propitium, qui sibi non sunt aduersarij*; it is iust, that God should be a friend to thē, that are not enemies to themselves. I know prayers are good weapons: and Exo. 17. there was more speed made to victorie by lifting vp of Moses hands, then of Ioshua's sword. He that would ouercome his enemies on earth, must first preuaile with his best friend in heauen. If the mercy & strength of God be made thine by prayer, feare not the aduerse powers. Ro. 8. We shalbe conquerors through him that loued vs. But is it enough to bend the knee, without stirring the hand? Shall warre march against vs with thundering steps; & shall we only assemble our selues in the Temples, lie prostrate on the pauements, lift vp our hands & eyes to heauen, & not our weapons against our enemies? Shal we beat the aire with our voices, and not their bosomes with our swords? only knock our own breasts, & not knock their heads? Sure, a religious conscience neuer taught a man to neglect his life, his libertie, his estate, his peace. Pietie and Policie are not opposites; he that taught vs to be harmelesse as Doues, bad vs also be wise as Serpents.

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pents. Giue way to a fiction: fables are not without their vſefull morales. A boy was moleſted with a dog; the Frier taught him to ſay a Goſpell by heart, and warranted this to allay the dogs furie. The maſtiſſe ſpying the boy, flies at him: he begins (as it were) to coniure him with his Goſpel. The dog (not capable of religion) approcheth more violently. A neighbor paſſing by, bids the boy take up a ſtone: he did ſo, and throwing at the dog, eſcaped. The Frier demands of the lad, how he ſped with his charme: Sir (quoth he) your Goſpel was good, but a ſtone with the Goſpel did the deed. The Curs of Antichriſt are not afraid of our Goſpel, but of our ſtones: let vs fight, & they wil flie.

Fight ſay you; why who ſtrikes vs? Feeld that no enemies doe, are we ſure that none will doe? When our ſecuritie hath made vs weake, & their policie hath made the ſtrong, we ſhal find the (like that troubleſome neighbour) knocking at our dore early in the morning, before we are vp; when it wil be too late for vs to ſay, If we had known of your cōming, we would haue provided better cheare for you. They thank you, they wil take now ſuch as they find, for they purpoſe to be their owne caruers, and the worſt morſels they ſwallow ſhal be your hearts. Let vs therfore like good houſekeepers, when ſuch vnbiddē gueſts come, haue alwaies a breakfast ready for the: which if we giue the heartily,

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heartily, they shal haue smal stomach to their dinners.

Be you but ready for warre, and I durst warrant your peace. Whilst you are dissolute, they grow resolute. Ludouicus Viues reports, that the yong nobles and gallants in a citie of Spaine were false to such leuitie of carriage; that in stead of marching to the sound of a Drum, they were dancing leuolto's to the Lute in a Ladies chamber: their Beauers were turned to Beuer hats. Euery one had his mistresse, and spent his time in courting Venus; but Mars was shut out at the backe gate. The ancient Magistrates obseruing this, consulted what should become of that country, which these men must gouerne after they were dead. Hereupon they conferred with the women, their daughters, the Ladies: whom they instructed to forbear their wonted fauours, to despise the fantastick amorists, and to afford no grace to them that had no grace in themselues. This they obeyed diligently, and wrought so effectually, that the Gentlemen soone began to spie some difference betwixt Effeminateenes and Noblenes. And at last in honourable and seruiceable designs excelled all their Ancestors. If we had in England such Ladies, (though I doe not wish them from Spaine) wee should haue such Lords. Honour should goe by the Banner, not by the Barne: and Reputation be valued by valour, not

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measured by the acre : there would be no ambition to be carpet-Knights.

How necessarie the readinesse of Armes, and of men practised to those Armes, hath beene to the common good ; what Nation hath not found , either in the habite to their safetie, or in the priuation to their ruine ? Onely we blesse our selues in our peace ; and say to them that aduise vs to militarie preparations, as the Devils said to Christ, that we come to torment them before their time. But let them rest, that thus will rust : and for your selues , worthy Gentlemen, keepe your Armes bright ; and thereby your names, your vertues, your soules : you shall be honoured in good mens hearts , whilst wanton and effeminate Gulls shall weaue and weare their owne disgraces. *Spernite vos sperni*: there are none that think basely of you, whose bosomes are acquainted with other then ignoble thoughts. But I haue held you too long in the gates, vnlesse I could promise you the sight of a better Citie. Yet enter in, and view it with your eyes : it hath alreadie entred your eares ; God grant it may enter all our hearts. So your selues shall be renowned, our Peace secured, and the Lords great Name glorified, through Iesus Christ.

Yours to be commanded
in all Christian seruices,

THO. ADAMS.



THE
SOULDIER
HONOUR.

Wherein by diuerse inferences and gradations it is euinced, that the Profession is iust, necessarie, and honourable: to be practised of some men, prayesd of all men.

Together with a short Admonition, concerning Munition, to this honoured Citie.

I V D G. 5. V E R. 8.

They chose new gods: then was warre in the gates: was there a shield or speare seene among fortie thousand in Israel?

My heart is toward the Gouvernours of Israel, that offered themselues willingly among the people. Blesse ye the Lord.



T was a custome in the Heathen world, after victorie to sing songs of Triumph.

This fashion was also obserued among the Iewes; as we frequently find it. After a great conquest of the Philistins, the people of Israel sung; *Saul hath slaine*

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Iosh. 10. 12.

Exod. 15. 3.

slaine his thousand, and David his ten thousand. When Ioshua had ouerthrowne those fise Kings; at whose prayer the Sunne stood still, and the day was made longer then euer the world saw before, or since; the people sung, The Sunne stood still in Gibeon, and the Moone in the valley of Aialon. When Israel had crossed the red Sea with drie feet, and the returning waters had drowned their pursuing enemies; Moses and the people sung this Song, The Lord is a man of warre, the Lord is his Name, &c. Here Debora hauing conquered Sisera, with his nine hundred Chariots of yron, shee sung this triumphant Song to the Lord; Praise ye the Lord for the auenging of Israel: Heare O ye Kings, I will sing to the Lord.

I haue chosen two straines of this Song; from which, as they shall teach me, so I purpose to teach you, to blesse the Lord that teacheth vs all. So the Psalmist; *It is the Lord that teacheth our hands to warre, and our fingers to fight.* This Lord giue me a tongue to sing it, you eares to heare it, and vs all hearts to embrace it.

In all I obserue two generals, which expresse the nature of the two verses. There is great { Affliction.
Affection.

The Affliction; *They chose new gods: then was warre in the gates, &c.* The Affection; *My heart is toward the Governours of Israel, that offered themselves willingly among the people: Blesse ye the Lord.* In the Affliction, me thinkes I find three points of warre:

{ Alarme; *They chose new gods.*
The { Battell; *Then was warre in the gates.*
{ Forlorne hope; *Was there a shield or a speare scene among fortie thousand in Israel?*

Here

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Here is 1. *Superstitio populi*, the Apostacie of the people; *they chose new gods*. This I call the *Alarme*; for *Impietas ad arma vocat*, Vngodlinesse calls to warre. If we fight against God, we prouoke God to fight against vs. Then 2. *Inflictio Belli*, a laying on of punishment: God meets their abomination with desolation; the hand of Iustice against the hands of vnrighteousnesse; *then was warre in the gates*: This I call the *Battaile*. Then 3. *Defectus remedij*, a destitution of remedie: *Was there a shield or speare secne among fortie thousand in Israel?* Sinne had not only brought warre, but taken away defence; *in pralia trudit inermes*, sent them vnarmed to fight. And this I call the *Eorlorne hope*. You see the particulars: now *ordine quidque suo*.

The Alarme.

They chose new gods. Their Idolatrie may be aggravated by three circumstances or degrees. They are all declining, and downewards: there is *Malum*, *Pecius*, *Pessimum*; euill, worse, and worst of all.

1. *They chose*. Here is *Electio, non compulsio*; a franke choise, no compelling: They voluntarily tooke to themselves, and berooke themselves to other gods. *Naaman* begged mercie for a sinne, to which he seemes enforced, if he would reserue the fauour of his King, and peace of his estate: and therefore cryed, *Be mercifull to me in this; when I bow with my master in the house of Rimmon, in this the Lord pardon me*. But here is *spontanea malitia*, a wilfull

2. King. 5. 18.

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wickednes; *they chose*. There is *Euill*, the first degree.

2. *Gods*. What? a people trained vp in the knowledge of one God; *Iehouah, I am; and there is none besides me. Vnissimus* (saith Bernard) *si non est vnus, non est*; if he be not one, he is none. The Bees haue but one king, flockes and heards but one leader, the skie but one Sunne, the world but one God.

*Immensus Deus est, quia scilicet omnia mensus.
Innumerabilis est, vnus enim Deus est.*

Sayes the Epigrammatist. God is therefore innumerable, because he is but one. It was for the Heathen, that had (saith *Augustine*) *mentes amentes*, intoxicate minds and reprobate hearts, to haue *plurimos deos*, a multitude of gods. They had gods of the Water, gods of the Wind, gods of the Corne, gods of the Fruits: *Nec omnia commemoro, quia me piget, quod illis non pudet*. Neither do I mention all, because it grieues me to speake, what they were not ashamed to doe. *Prudentius* sayes, they had so many things for their god, as there were things that were good.

*Quicquid humus, pelagus, cælum mirabile gignunt,
Id duxere deos, colles, freta, flumina, flammæ.*

Infomuch, that ~~modicum abomin.~~ But *Israel* knew, that *unicus Deus*, there was but one God; that others were *dij titulares*, gods in name; theirs onely *Deus tutelar*, God in power. *Their rocke is not as our Rocke, euen our enemies themselues being iudges*. Doe these bring other gods in competition with him? *Petrus*, this is worse.

Deut. 32, 31.

3. *New gods. Will any Nation change their gods?* no: the *Ekromites* will keepe their god, though it be *Belzeebub*: the *Ammonites* will keepe their god, though it be *Melchom*: the *Syrians* will sticke to their god, though it be *Rimmon*: the *Philistims* will not part with their god, though it be *Dagon*. And shall Israel change *Iehouah*, *uiuentem Deum*, the liuing God? *Pessimum*; this is worst of all.

These be the wretched degrees of Israels sinne: God keepe *England* from such Apostacie. We haue one God: let the *Romists* chuse them another: as the Canonists style their Pope, *Dominus Deus noster Papa*; our Lord God the Pope. But wee haue one Lord, one Faith, one Baptisme; one God, and Father of all, who is aboue all, and thr^{ough} all, and in vs all. We haue one God in profession: this God grant, that we haue but one in affection. But *unum colimus ore, multos corde*: wee worship one with our mouthes, many in our hearts. *Tot sunt nostræ deitates, quot cupiditates*: wee haue so many gods, as wee haue lusts. Honour is the ambitious mans god: Pleasure the voluptuous mans god: Riches the couetous mans god. *Hæc tria pro trino Numine mundus habet*. This is the Trinitie the world worships. These three Tyrants, like those three Romans, *Cæsar*, *Crassus*, and *Pompey*, haue shared the world betweene them; and left God least, that owes all.

The people of Israel, when they had turned beast, and calued an Idoll, cryed in triumph, *These are thy gods, O Israel*. So we may speake it with horror and amazement of soule, of these three Idols; *These are thy*

Eph. 4. 6.

Exod. 32. 4.

thy gods, O England. The Idols of the Heathen were Siluer and Gold, saith the Psalmist. It is but inuerting the sentence: *Mutato nomine nos sumus fabula*; change but the names, and we are the subiect of whom the tale is told. Their Idols were Siluer and Gold; and Siluer and Gold are our Idols. He that railed on *Bel-sebub*, pulled all *Ekrom* about his eares: he that sleighted *Melchom*, prouoked the *Ammonites*. But he that condemnes *Mammon*, speakes against all the world.

Theodoret.

But if God be our God, Mammon must be our slaue: for he that is the seruant of God, must be the master of his money. ^{sc} God be our King, hee must be our King onely: for the Bed and the Throne brooke no riuals. When the Souldiors had chosen *Valentinian* Emperour, they were consulting to ioyne with him a partner. To whom *Valentinian* replied; It was in your power to giue me the Empire, when I had it not: now I haue it, it is not in your power to giue me a partner. God must be our God alone. *Aequum est deos fingere, ac Deum negare*. It is all one to chuse new gods, and to denie the true God. If therefore we will haue *Nouum deum*, a new god; we shall haue *Nullum Deum*, no God. No, let the Heathen chuse new gods; thou O Father of mercie, and Lord of heauen and earth, be our God for euer. This is the *Alarme*: we come now to

The Battell.

Then was warre in the gates. If Israel giue God an *Alarme* of wickednesse, God will giue them a Battell
of

of wretchednesse. If thou, O *Israel*, wilt *peccare in extremo tuo*, God will *punire in extremo suo*: if thou sinne in thy extremitie, God will punish in his extremitie. Idolatrie is an extreame impietie; therefore against it the gate of heauen is barred. *Know yee not, that no Idolater shall inherite the Kingdome of God?* The Idolater would thrust God out of his Throne, therefore good reason that God should thrust him out of his Kingdome. The punishment is also extreame: and hath in it a great portion of miserie, though not a proportion answerable to the iniquitie. For it deserues not only *warre* and slaughter in the *gates* of earth, but eternall death in the gates of hell. But not to extend the punishment beyond the proposed limits; nor, where it offers the companie a mile, to compell it to goe with vs twaine: let vs view it, as it is described. And we shall find it aggrauated by three circumstances.

1. Cor 6. 9.

A { *Natura. Warre*; there's the Nature of it.
Tempore. Then; there's the Time of it.
Loco. In the gates; there's the Place of it.

There is *Quid, Quando, Vbi*. What, When, and Where. *Warre*, that's the *Quid*. *Then*, that's the *Quando*. *In the gates*, that's the *Vbi*. *Then was warre in the gates*.

The Nature of it; *What, warre*.

Warre is that miserable desolation, that finds a land before it like *Eden*; and leaues it behinde it like *Sodome* and *Gomorrhah*, a desolate and forsaken wil-

derneffe. Let it be sowed with the seed of man and beast, as a field with wheate; *warre* will cate it vp. *Bellum, quasi minime bellum*: or rather in vicinitie to the name, *mos belluarum*. For men, *Solummodo iustum, quibus necessarium*: not iust, but when it is necessarie, and cannot well be auoided. Not to be waged by a Christian without obseruation of Saint *Augustines* rule. *Esto bellando pacificus*. In warre seeke peace: though thy hand be bloudie, let thy heart be peaceable. *Pacem debet habere voluntas, bellum necessitas*. Let necessitie put warre into the hands: religion keepe peace in the heart. In it selfe it is a miserable punishment. This is the Nature; *What*.

The time, or *Quando*: *Then*.

When was this warre? *Tempore Idolatrico*; in the time of Idolatrie. *They chose new gods*; *Then*. When we fight against God, we incense him to fight against vs. Indeed wee haue all stricken him: which of vs hath not offered blowes to that sacred Deitie? Our oathes proffer new wounds to the sides of *Iesus Christ*: and our mercilesse oppressions persecute him through the bowels of the poore. *Saul, Saul, why persecutest thou mee?* *Saul* strikes vpon earth, *Iesus Christ* suffers in heauen. Yet if timely repentance step in, we scape his blowes, though hee hath not scaped ours. Hee is readie to say, as *Cato* to the man that hurt him in the Bath, (when in sorrow hee asked him forgiuenesse) *Non memini me percussum*; I doe not remember that I was stricken.

But if Israels sinnes strike vp *alarme*, Israels God will

will giue battell. If they chuse new gods, the true God will punish. *Then was warre.*

It is a fearefull thing when God fights. When God tooke off the chariot-wheeles of the *Egyptians*, they cryed; *Let vs flee from the face of Israel, for the Lord fighteth for them against the Egyptians.* The heathen gods could not defend their friends, nor subdue their enemies, nor auenge themselves.

Exod. 14. 25.

*Mars ultor galeam quoque perdidit, & res
Non potuit seruare suas.*

Their stout god of warre might loose his helmet, his target, the victorie; vnable to deliuer himselfe. But God is the *Lord of Hostes*: God hath spoken once: twice haue I heard this, that power belongeth vnto God. Once, twice, yea a thousand times haue we heard it, read it, seene it, that God is powerfull. That as *Augustin*: *Verba toties inculcata, vera sunt, viua sunt, sana sunt, plana sunt.* Things so often repeated and pressed, must needs be plaine and peremptorie. God hath souldiers in heauen, souldiers on earth, souldiers in hell, that fight vnder his presse. So that hee hath *Mille nocendi artes*; a thousand wayes to auenge himselfe.

Psal. 62. 11.

In heauen hee hath armies; of fire to burne *Sodom*: of flouds to drowne a world: of haile-stones to kill the *Amorites*: of starres, as here *Debora* sings. *They fought from heauen: the starres in their courses fought against Sisera.* And whilst *Israel* slew their enemies at their Generalls prayer; the *Sunne* stood still in *Gibeon*, and the *Moone* in the valley of *Aialon*. Yea

Ver. 20.

Iosh. 11.

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2.King.19.35.

there are *heauenly souldiers*. Luke 2. *Suddenly there was with the Angel a multitude of the heauenly hoste*. One of these celestiaall souldiers flew in one night aboue an hundred thousand *Assyrians*.

Below hee hath Seas to drowne *Pharaoh*; Swallowes of the earth to deuoure *Corah*. With fierce Lyons, fell Dragons, hissing Serpents, crawling Wormes, he can subdue the proudest Rebels.

In hell he hath an armie of fiends, though bound in chaines that they shall not hurt the faithfull; yet let loose to terrifie the wicked. There was an euill Spirit to vex *Saul*; fowle Spirits in the Gospel, made some deafe, others dumbe, and cast many into fire and into waters.

Thus stands the wicked man enuironed with enemies: God and man, Angels and Devils, heauen and earth, birds and beastes, others and himselfe, maintaine this warre against himselfe. God may be patient a long time; but *La sapientia fit furor*, patience too much wronged becomes rage: and *Furor arma ministrat*, wrath will quickly affoord weapons.

Serior esse solet vindicta seuerior.

The forest vengeance is that which is long in coming; and the fire of indignation burnes the hoter, because God hath beene coole and tardie in the execution. Impietie and Impunitie are not sworne sisters. But if Wickednesse beat the Drumme, Destruction will begin to march. The ruined Monuments and Monasteries in those Prouinces, seeme to tell

tell the passengers; *Hic fuit hostilitas*, warre hath been here. Wee may also reade in those rude heapes, *Hic fuit iniquitas*, Sinne hath beene here. It was Idolatrie rather then warre that pulled downe those walls. If there had beene no enimie to rase them, they should haue falne alone, rather then hide so much superstition and impietie vnder their guiltie roofes. In the tenth of this booke, when the Israelites *serued Baalim and Ashtaroth, the gods of Syria, and the gods of Sidon, then was the anger of the Lord hote against them, and he sold them into the hands of the Philistins, and into the hands of the children of Ammon.* Then those enemies destroyed their Cities, and depopulated their Countries: making them spectacles of Crueltie and Iustice; Crueltie of man, Iustice of God. This is the *Time*, When.

Ver. 6.

The Place, or *Vbi*.

In the gates. This is an extreame progresse of warre, to come so neere as the *Gates*. If it had beene *in terra inimicorum*, in the land of their enemies: a preparation of warre a great way off: *Sonus hostilitatis*, the noyse of warre. As Ierem. 6. *Behold a people commeth from the North, a Nation shall be raised from the sides of the earth. Their voice roareth like the Sea: and, wee haue heard the fame thereof.* Here is warre, but *comming, raising, roaring: audiuius tantum*; wee haue onely heard the noyse of it.

Yea, if it had come but to the coasts, and inuaded the borders: as the Philistins did often for-
rage

rage the skirts of Israel ; yet it had beene somewhat tollerable : for then *vidimus tantum* ; we haue but *seene* it onely. *Ostendisti populo gravia*. Psal. 60. *Thou hast shewne thy people grienous things*: shewed, but not inflicted : shaken the rodde, but not scourged vs. But here *venit ad limina bellum* ; warre is come to their thresholds, to the Zenith and heart of the land ; to defie them in the very gates. And now they more then heare, or see it ; *sentiunt*, they feele it.

2. King. 7.

2. Sam. 15. 3.

The *Gates* in Israel, were those places where they sate in Iustice : as we may frequently read, *they gaue iudgement in the Gates*. They distributed the Corne in the Gates, where that vnbeleeuing Prince was trodden to death. And *Absalon* sate in the Gates, and said to euery man that had a Controuersie : *See thy matters are good and right ; but here is no man deputed of the King to heare thee*. So that *Pacis loca bellum occupat* ; Warre possesseth the places of Peace, and thrusts her out of her wonted residence and presidence, the Gates. In the Gates ? Warre is not then in the right *Vbi* : as they said of Pope *Sixtus* ; because he delighted in bloudie warres, that he ill became the *Seat of Peace* : according to that Epitaph on him.

*Non potuit sæuum vis vlla extinguere Sixtum,
Audito tandem nomine Pacis obit.*

No warre could kill *Sixtus* : but so soone as euer he heard of peace, he presently died. Warre is got very farre, when it possesseth the Gates.

You

You now see the punishment. Happie are wee, that cannot iudge the terrors of warre, but by report and heare-say: That neuer saw our Townes and Cities burning; our houses rifled, our Temples spoyled, our wiues rauished, our children bleeding dead on the pauements, or sprawling on the mercilesse pikes. We neuer heard the grones of our owne dying, and the clamours of our enemies insulting, confusedly sounding in our distracted eares: the wife breathing out her life in the armes of her husband; the children snatched from the breasts of their mothers; as by the terror of their slaughters to aggrauate their owne ensuing torments. Wee haue beene strangers to this miserie in passion, let vs not be so in compassion. Let vs thinke wee haue seene these calamities with our neighbours eyes, and felt them through their sides.

When *Aeneas Syluius* reports the fall of *Constantinople*; the murdering of children before the parents eyes, the Nobles slaughtered like beasts, the Priests torne in pieces, the holy Virgins incestuously abused: hee cryes out, *O miseram urbis faciem*; Oh wretched face of a Citie. Many of our neighbours haue beene whirled about in these bloudie tumults: they haue heard the dismall cryes of cruell aduersaries, Kill, Kill; the shrikes of women and infants; the thunders of those murdering peeces in their eares; their Cities and Temples flaming before their eyes; their streets swimming with bloud: when

*Permisti cedere virorum
Semianimes voluuntur equi.*

D

Men

Æn. 11.

Men and horses confusedly wallowing in their mingled blouds.

Pfal. 144. 14.

Matth. 27. 15.

Onely to vs the yron gates of warre haue been shut vp: wee sit and sing vnder our owne Figgetrees; wee drinke the wine of our owne Vineyards; *There is no breaking in, nor going out; no complayning in our strectes*: We haue the Peace of God, let vs be thankfull to the God of Peace. But it is good to be merrie and wise: Let not our peace make vs secure. The Iewes, in their great Feast, had some malefactor brought forth to them: so let it be one good part of our solemnitie, to bring forth that malefactor, Securitie; a rust growne ouer our soules in this time of peace, and send him packing. Wee haue not the blessings of God by entaile, or by lease; but hold all at the good will of our Landlord: and that is but during our good behauour. Wee haue not so manie blessings, but wee may easily forfeit them by disobedience. When wee most feared warre, God sent peace: now wee most brag of peace, God preuent warre.

Esa. 57. 21.

2. King. 9. 22.

Doe not our finnes giue an *alarme* to Heauen, and shall not Heauen denounce *warre* against vs? *Nulla pax impijs, There is no peace to the wicked, saith my God.* Ioram said, *is it peace, Iehu?* But hee answered, *What peace so long as the whoredomes of thy mother Iezabel and her witchcrafts are so many?* They are our finnes, that threaten to loose vs our best friend, God: and if God be not our friend, wee must looke for store of enemies. Our great iniquities

quities hearten our aduersaries : they professe to build all their wickednesse against vs, vpon our wickednesse against God. If they did not see vs *chuse new gods*, they would neuer haue hope to bring warre to our gates. If wee could preuaile against our owne euills, wee should preuaile against all our enemies. The powers of *Rome*, the powers of Hell should not hurt vs, if wee did not hurt our selues. Let vs cast downe our *Iefabels*, that bewitch vs; those lusts, whereby wee runne a whoring after other gods: and then Peace shall stand Centinell in our Turrets; God shall then *strengthen the barres of our gates, and establishe peace in our borders*. Let vs, according to that sweet Singers doctrine, Psal. 34. 14. *Depart from euill, and doe good; then seeke peace, and pursue it*. Yea, doe well, and thou shalt not need to pursue it; Peace will finde thee without seeking. Augustine, *Fiat iustitia, & habebis pacem*; Liue righteously, and liue peaceably. Quietnesse shall finde out Righteousnesse, wheresoeuer she lodgeth. But she abhorreth the house of euill: Peace will not dine, where Grace hath not first broken her fast. Let vs embrace Godlinesse; and the *Peace of God that passeth all understanding, shall preserue our hearts and mindes in Iesus Christ*. The Lord fixe all our hearts vpon himselfe; that neyther our selues, nor our children after vs, nor their generations, so long as the Sunne and Moone endureth, may euer see Warre in the Gates of England. Thus wee haue runne thorough the Battell, and confide-

Psal. 147.

Phil. 4. 7.

red the terrours of a bloudie Warre ; and now come to

The Forlorne Hope.

Was there a shield or speare seene among fortie thousand in Israel ? Was there ? There was not : This question is a plaine negatiue. Here is Defectus remedij, the want of helpe : great miserie, but no remedie : not a Speare to offend ; no, not a Shield to defend. Warre, and warre in the Gates, and yet neyther offensive nor defensive weapon ? Miserrima priuatio, quae omnem tollit ad habitum regressum. A miserable destitution, which admits of no restitution, that can neuer be restored to the former habite. It takes away all, both present possession, and future possibilitie ; Rem & Spem, Helpe, and Hope.

But suppose, that onely some one companie had wanted, yet if the rest of the forces had beene armed, there were some comfort. No, not a shield nor speare among many, among a thousand, among many thousand, among fortie thousand : An Host of men, and not a weapon ? grieuous exigent ! If it had beene any defect but of armour, or in any other time but the time of warre, or onely in one Citie of Israel, and not in all. But is there warre, and warre in the gates, and doe many, euen thousands, want ? what, armour enough ? so they might easily ; nay, but one shield, one speare ? miserable calamitie !

They

They were in great distresse vnder the raigne. of Saul, 1. Sam. 13. *The spoilers came out of the Campe of the Philistines, in three companies, &c.* Yet it came to passe in the day of battell, that there was neither sword nor speare found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his sonne was there found. Here was a great want; three bands of the enemies, and but two swords: yet there were then two; and it so pleased God that those two were enow. As the Apostles said to Christ, *Ecce duo gladij; Master, here are two swords: and he answered, It is enough.* But two swords for so many, and against so many; a word of great miserie. But God saith, *Satis est*, those two are enow, a word of great mercie. He can giue victorie with two swords, with one sword, with no sword: and so he did here, that conuincd Israel might see, it was the Lord that fought for them; and so bee moued to blesse the Lord.

1. Sam. 13. 22.

Luke 22. 38.

You see now all the parts of the *Affliction*: the *Alarme* in sinne, the *Battell* in warre, and the *Forlorne hope* in the want of remedie. Two vsfull obseruations may hence be deduced.

1. That warre at some times is iust and necessarie; indeed iust when it is necessarie; as here. For shall it come to the *gates*, and shall we not meet it? Yea shall wee not meet it before it come neere the *gates*? There is then a season when warre is good and lawfull. Saint *Augustine* obserues, that when the *Souldiers*, among the rest of the people, came to *John* the Baptist to be catechised: *What shall we doe?*

Luke 3. 14.

He did not bid them leaue off being souldiers, but taught them to be good souldiers. *Doe violence to no man, neither accuse anie falsely, and be content with your wages. Milites instruit, militare non prohibet*: hee directs them to be good men, not forbids them to bee warlike men.

Exod. 17. 16.

Iudg. 3.

God himselfe is termed a *Man of warre*: and hee threatens warre: *The Lord hath sworne that hee will haue warre with Amalek from generation to generation. Manie of the Philistins, Canaanites, and Sidonians were left to teach Israel warre. Luxuriant animi rebus plerumque secundis*. Too much warmth of prosperitie hatcheth vp luxurie. There must be some exercise, lest mens spirits grow restie.

The standing water turnes to putrefaction.
And vertue is no vertue but in action.

Sings the diuine Poet. Idlenesse doth neither get, nor saue, but loose. If exercise be good, those are best which tend to most good. The exercises of warre steppe in here, to challenge their deserued praise. As with wooden wasters men learne to play at the sharpe: so practise in times of peace makes readie for the time of warre. It is good to be doing, that when Satan comes, *inueniat occupatum*; he may find thee honestly busied. The bird so long as she is vpon wing, flying in the aire, is safe from the fowler: but when she sits lasie on a tree, pruning her feathers, a little shot quickly fetcheth her downe. So long as we are well exercised, the deuill hath not
so

so faire a marke of vs: but idle, we lie prostrate objects to all the shot of his temptations. Now there are two cautions obserueable in the iustnesse of warres. 1. that they be vndertaken *in sta causa*, vpon iust and warrantable cause. 2. that they be prosecuted *bono animo*, with an honest mind.

1. The Cause must be iust. For

Frangit & attollit vires in milite causa.

The cause doth either encourage or discourage the souldier; indeede it makes or marres all. This iust cause is threefold; well comprised in that verse,

Pax populi, Patriaeque salus, & Gloria Regni.

The peace of the people, the health of the Countrey, and the glorie of the Kingdome.

1. The Peace of the people: for wee must aime by warre to make way for peace. We must not desire truce to this end, that wee may gather force against an vniust warre: but wee desire a iust warre, that wee may settle a true peace. So *Ioab* heartned his brother *Abishai* and the choise men of Israel against the Syrians. *Be of good courage, and let vs play the men, for our People, and for the Cities of our God.*

2. Sam. 10. 12.

2. The health and safetie of our Countrey: *Periclitantur aliqui, ne pereant omnes*, Some must be endangered, that all may not be destroyed. And I would here, that the dull and heauie spirits of our rotten worldlings would consider, *Quorum causa*; for whose sake these worthy men spare neither their paines nor their purses, in this noble exercise. Euen
for

for theirs ; theirs, and their childrens, that so contemptibly iudge of them.

If warre should be in the *gates*, whither would you runne for defence, where shrowd your selues, but vnder their Colours which you haue despised ? Who should keepe the Vsurers money from pillaging ? all his Obligations, Morgages, and Statutes from burning ? Who should keepe the foggie Epicure, in his soft chaire after a full meale fast asleepe ? Who should maintaine the nice Ladie in her Caroch, whirling through the popular streetes ? Who should reserue those delicate parlours, and adorned chambers from fire and flames ? Who should saue Virgins from rauishment, children from famishment, mothers from astonishment ? Citie & Countrey, Temples and Pallaces, Traffickes and Markets, Ships and Shops ; Westminster-hall and the Exchange, two of the richest acres of ground in England, from plowing vp ; from hauing it said, *Iam seges ubi Troia fuit*, corne groweth were London stood ; all from ruine ; who but the Souldier vnder God ? *The sword of God, and the sword of Gideon ?*

Iudg. 7. 18.

3. The Glorie of the Kingdome, and that is *E-uangelium Christi*, the Gospel of *Iesus* Christ. Warres for God are called Gods battells. The destruction of their cities that reuolt from God to Idols, and the whole spoile, is for the Lord : it is the Lords battell, and the Lords spoile. Deut. 13. *Saul* thus encouraged *Dauid* to warre ; *Be thou valiant for me, and fight the Lords battells.* The most and best warriours were

1. Sam. 18. 17.

were called the Sonnes of God. So *Abraham, Moses, David, Ioshua, Gedeon*; and that *Centurion* was a man of warre, whose praise Christ so founded forth in the Gospel, *I haue not found so great faith, no, not in Israel.* And the best warres are for God: so Christians beare in their Ensignes the Crosse, to shew that they fight for the honour of *Iesus* Christ.

Mat. 8. 10.

When therefore there is hazard to loose the *peace* of the people, the *safetie* of the Countrey, the *glorie* of all, the Gospel of our Sauour Christ; here is iust cause of warre. They that goe forth to fight vpon these termes, shall conquer.

Causa iubet melior superos sperare secundos.

A good cause giues assurance of victorie. God shall martiall that armie, yea himselfe will fight for them.

2. The next caution, after a good ingression, is to be sure of a good prosecution. Wee say of the Chirurgion, that he should haue a Ladies hand, and a Lyons heart: but the Christian souldier should haue a Ladies heart, and a Lyons hand. I meane, though hee deale valiant blowes, yet not destroy without compassion. *Fortitudo virtus bellica, mansuetudo virtus bella.* Though manfulnesse be a warlike vertue, yet gentlenesse is a Christian vertue. The sword should not bee bloudied, but in the heat of battell. And after victorie, when a souldier looks on the dead bodies of his enemies, pittie should sit in his eyes rather then insultation. Hee should not strike the yeelding, nor prey vpon prostrate fortunes.

Isidor.

I know that diuers aspersions are cast vpon men of this ranke, They thinke that manie take armes, *Non ut seruiant, sed ut scæuiant*; not to serue for their Countrey, but to rage and forrage: making their Cote-armour a defence for drinking, whoring, swearing, dicing; and such disorders. As if it were impossible, that a tender conscience should dwell in one bosome with a valiant heart. *Olim castra quasi casta dicebantur; quia castratur in ijs libido.* The Campe seemed to take the denomination, saith hee, from chastitie; because in the warres lust was beaten downe. But now *Venus* is gotten into the armes of *Mars*.

Militat omnis amans, & habet sua castra Cupido.

Cupid hath displayed his Colours, and pitched his Tent in the midst of the Armie; as if it were the onely brauerie of a Souldier, to drinke valiant healths to his Mistresse. One writes of the Turkes, that though they are the most monstrous beasts at home in peace, and sinne euen against nature: yet in warres *caute & caste viuunt*, they liue charily and chastly. Not as the Fryers say, *Caute si non caste*: the Turkes are better then the Fryers in this. *Vitia sua domi deponunt*, saith hee: they leaue all their naughtinesse behind them at home. But he addes withall to our reproch, *Christianus assumit*: the Christians theretake vp those vices, as if they found them sowne in a pitched field. That there is often, saith he, *Gravior turba meretricum, quam militum*: it is hard to iudge, whether the number of soul-

diers or of harlots be greater. Hence it is said, that

Rara fides pietasque viris, qui castra sequuntur.

There is so little fidelitie and pietie in men that follow the warres. These be the common inuectiues against Souldiers.

But now doe not manie taxe them, that are worse themselves? Who can endure to heare an Usurer taxe a Pillager? an Epicure find fault with a Drinker? a man-eating Oppressor with a gaming Souldier?

Quis tulerit Gracchum de seditione loquentem?

Who can abide to heare *Gracchus* declaime against sedition? or the Foxe preach peace to the Geese? Say that some are faultie: must therefore the whole Profession be scandalized? Will you despise the word of God, because some that preach it are wicked men? no;

Dent ocyus omnes,

Quas meruere pati, sic stet sententia pœnas.

Lay the fault where it should lie: be they onely blamed that deserue it. Some persons may bereprouable, but the Profession is honourable.

The martialist may be a good Christian: in all likelihood should be the best Christian. *Mors semper in oculo*, therefore should be *semper in anima*. How should death be out of that mans mind, that hath it alwayes in his eye? His verie calling teacheth him to expound Saint *Paul*; who calls the Christians life

2. Tim. 4. 7.

a Warfare. His continuall dangers to the good souldier, are as it were so many meditations of death. If he die in peace, he falls breast to breast with vertue. If in warre, yet he dies more calmly then many an V-surer doth in his chamber. Though he be conquered, yet he is a Conqueror: he may loose the day in an earthly field, but he winnes the day against Sinne, Satan, and Hell; and sings with *Paul*, like a dying Swan; *I haue fought a good fight, I haue finished my course, I haue kept the faith; now there is layd vp for me a Crowne of Righteousnesse.*

2. The other inference that may hence be deduced, is this, That Munition and Armes should at all times be in readinesse. How grievous was it, when *Iabin* had such an Host, and not a shield or speare among fortie thousand in *Israel*? For our selues, wee haue not our Peace by Patent; we know not how long it will continue: let vs provide for Warre, in trayning vp some to militarie practises. If Warre doe come, it is a labour well spent: if Warre doe not come, it is a labour very well lost. Wise men in faire weather repaire their houses against Winter stormes; the Ant labours in haruest, that she may feast at Christmasse. *Diu apparandum est bellum, vt vincas celerius*; Be long in preparing for warre, that thou mayest ouercome with more speed: *Longa belli preparatio celerem facit victoriam*; A long preparation makes a short and quicke victorie.

Sen.

Tut wee say, if that day comes, wee shall haue Souldiers enow; wee will all fight. *O dulce bellum*

inex.

inexpertis; They that neuer tried it, thinke it a pleasure to fight. Wee shall fight strangely, if wee haue no weapons; and vse our weapons more strangely, if we haue no skill: *Non de pugna, sed de fuga cogitant, qui nudi in acie exponuntur ad vulnera*; Their mindes are not so much on fighting, as on flying, that are exposed to the furie of warre without weapons; neyther will all be souldiers that dare talke of warres: *Non dat tot pugna socios, quot dat mensa conuiuas*; All that are your fellow guests at the Table, will not be your fellow souldiers in the Field.

Veget. de re militari, lib. 1. cap. 20.

Could any tongue forbear to taxe the rich men of this honourable Citie, if their houses be altogether furnished with Plate, Hangings, and Carpets, and not at all with Weapons and Armour, to defend the Common-wealth? How fondly doe they loue their Riches, that will not lay out a little to secure the rest? When the Turke inuaded the Greeke Empire; before the siege was layed to *Constantinople*, the Metropolitane Citie, the Emperour sollicites the subiects to contribute somewhat to the repaire of the walls, and such militarie prouision and preuention: But the subiects drew backe, and pleaded want. Hereupon the Turke enters, and conquers: and in ransacking the Citie, when he found such aboundance of wealth in priuate houses, hee lift vp his hands to Heauen, and blessed himselfe, that they had so much riches, and would suffer themselues to be taken, for not vsing them.

Luke 16.9.

So if euer London should be surprised by her enemies, which the wonted mercies of our God defend for euer; would they not wonder to finde such infinite treasures in your priuate houses, when yet you spent none of them to prouide shield or speare, munition to defend your selues? What scope can you imagine, or propound to your owne hearts wherein your riches may doe you seruice? You can tell me, nay I can tell you. You reserue one bagge for pride, another for belly-cheare, another for lust, yet another for contention and sutes in law. O the madnesse of vs Englishmen! wee care not what wee spend in ciuill iarres, that yet will spend nothing to auoid forraigne warres. They say, the lew will spend all on his Pasches, the Barbarian on his Nuptialls, and the Christian on his quarrels, or law-sutes. We need not make our selues enemies by our riches, we haue enow made to our hands. Christ sayes; *Make you friends of the Mammon of vnrighteousnesse.* Make to your selues friends by your charitie, not aduersaries by your litigation. *Seeke peace,* saith the Prophet, and *pursue it*: seeke peace, warre will come fast enough. And if it doe come, it will hardly bee made welcome. The Spaniards haue often threatned, often assaulted; euer beene preuented, euer infatuated. Take we heed, if they doe preuaile, they will be reuenged once for all. God grant we neuer trie their mercie. Whether they come like Lyons rampant, or like Foxes passant, or like Dogges couchant, they intend nothing but our ruine and desolation.

O

O Lord, if we must fall by reason of our monstrous sinnes, let thine owne hand cast vs downe, not theirs: for there is mercie in thy blowes. When that wofull offer was made to *Dauid*, of three things; *Chuse thee one of them, that I may doe it vnto thee.* Either seuen yeares famine, or three moneths persecution, or three dayes plague. He answered vnto *Gad*, and by him vnto God: *I am in a wonderfull strait: but suddenly resolues; Let vs now fall into the hands of the Lord, for his mercies are great; and let mee not fall into the hands of man.* If it bee thy will, O Lord to plague vs, take the rodde into thine owne hands: doe thou strike vs.

2. Sam. 24. 14.

———*liceat perituro viribus ignis,
Igne perire tuo; clademque authore leuare.*

Why shouldst thou sell vs into the hands of those Idolatrous *Romists*, that will giue thine honour to stockes and stones; blesse this or that Saint, and not be thankfull to thy Maiestie, that giues them the victorie. For thine owne sake, be mercifull to vs; yea thou hast beene mercifull: therefore wee praise thee; and sing with thy Apostle: *Thanks be to God, which giueth vs the victorie, through Iesus Christ our Lord.*

1. Cor. 15. 57.

I haue held you long in the *Battell*: it is now high time to sound a *Retreat*. But as I haue spoken much of Israels *Affliction*, so giue me leaue to speake one word of the Prophetesses *Affection*: and of this
onely

onely by way of exhortation. *My heart is set on the Governours of Israel, that offered themselves willingly among the people: Blesse ye the Lord. Here is considerable*

Both { *Subiectum in Quo.*
 { *Obiectum in Quod.*

The Subiect in which this *Affection* resides: and the Obiect on which this *Affection* reflects.

The Subiect wherein it abides is *Cor*, the *Heart*: a great zeale of loue. Not onely *Affectio cordis*, but *Cor affectionis*: not onely the Affection of the *Heart*, but the *Heart* of Affection. *My heart is set.*

The Obiect on which it reflects is double; Man and God; the excellent creature, and the most excellent Creator: the men of God, and the God of men. Vpon *Men*; *My heart is towards the Governours of Israel, that offered themselves willingly among the people. Vpon God*; *Blesse ye the Lord.*

Among men two sorts are objected to this loue: Superiors in the first place, Inferiors in the later. To the Commanders primarily, but not onely: for if they offered themselves willingly among the people, as we reade it: then certainly the people also willingly offered themselves, as the other translations reade it: *Those that were willing amongst the people.* You see, here is a foundation laid for a great and ample building of discourse; but I know you looke to the glasse, therefore promise nothing but application. And that

I. To the *Governours* of our *Israel*; that they of-

The Souldiers Honour.

The fame of *Alexander* gaue heart to *Iulius Caesar*, to be the more noble a warriour. Let the consideration of their valour teach you to shake off cowardize. They fought the battells, that you might enioy the peace. You holde it an honour to beare Armes in your Scutchions; and is it a dishonour to beare Armes in the Field? The time hath beene, when all honour in England came a *Marte* or *Mercurio*; from Learning or Chiuallrie, from the Pen or the Pike, from Priesthood or Knighthood.

It would bee an vnknowne encouragement to goodnesse, if honour still might not bee dealed but vpon those termes. Then should manie worthie spirits get vp the High-gate of preferment: and idle Drones should not come neerer then the Dunstable high-way of obscuritie. It was a monstrous storie, that *Nicippus* his Sheepe did bring forth a Lyon: but it is too true, that manie of our English Lyons haue brought forth Sheepe. Among birds you shall neuer see a Pigeon hatch'd in an Eagles nest: among men you shall often see noble progenitors bring forth ignoble cowards.

But let vertue be renowned, rewarded, wherefoeuer shee dwells. Though *Bion* was the sonne of a Courtesan, I hope no man will censure him with *Partus sequitur ventrem. Non genus sed genius: non gens sed mens*. Neuer speake of thy bloud, but of thy good: not of thy Nobilitie, thou art beholding to thy friends for it, but of thy vertue. Euen the Duke fetcheth the honour of his name from the warres; and is but *Dux*, a Captaine. And it seemes the

the difference was so small betweene a Knight and a common Souldier, among the Romanes; that they had but one word, *Miles*, to expresse both their names.

You then that haue the places of Gouvernment in this honourable Citie, *offer willingly* your hands, your purses, your selues, to this noble Exercise. Your good example shall hearten others: be not ashamed to be seene among the people; vpon such did *Debora* set her heart. *Alexander* would vsually call his meanest souldiers, friends and companions. *Tallie* writes of *Cesar*, that he was neuer heard speaking to his Souldiers; *Ite illuc*, Goe thither: but *Venite huc*, come hither: I will goe with you. The inferior thinks that labour much easier, which hee sees his Captaine take before him. *Malus miles qui Imperatorem gemens sequitur*: Hee is an ill Souldier that followes a good Leader with a dull pace. So *Gedeon* to his Souldiers, *Iudg. 7. Looke on me, and do likewise: when I come to the outside of the Campe, it shall be that as I doe, so shall yee doe.* So *Abimelech* to his men of Armes, *Iudg. 9. What yee haue seene me doe, make hast, and doe as I haue done.* The good Captaine is first in giuing the charge, and last in retiring his foote. Hee endures equall toile with the common Souldiers: from his example they all take fire, as one Torch lighteth many. And so much for the *Gouernours*.

Iudg. 7. 17.

Iudg. 9. 48.

2. Now for you that are the materialls of all this, let me say to you without flatterie; Goe forth with courage in the feare of God, and the Lord be with you. Preserue vnitie among your selues: lest as

in a Towne on fire, whiles all good hands are helping to quench it, theeues are most busie to steale booties: So whilst you contend, murmur, or repine one at the honour of another, that subtile theefe Satan, through the cracke of your diuisions, step in, and steale away your peace.

Offer your selues willingly; and being offered step not backe. Remember that *Turpe est militem fugere*; it is base for a Souldier to flye. When *Bias* was environed with his enemies, and his souldiers asked him, what shall we doe? He replied, Goe ye and tell the liuing that I die fighting, and I will tell the dead that you did scape flying. Our Chronicles report, that when *William* the Conqueror landed at *Pemsey* neere to *Hastings* in *Sussex*, hee commanded all his ships to be sunke: that all hope of returning backe might be frustrate. You haue begun well; goe on, be perfect, be blessed.

Luke 2. 13.

And remember alwayes the burden of this song, which euerie thing that hath breath must sing; *Blesse ye the Lord*. Those heauenly Souldiers that waited on the natiuitie of *Iesus* Christ, sung this song; *Glorie be to God on high*. Vpon this Lord the heart of *Debora*, of *Israel*, of vs all, should be set. It is he that teacheth vs to fight, and fighteth for vs.

To conclude with an obseruation of a reuerend Diuine: *England* was said to haue a warlike Saint, *George*; but *Bellarmino* snibbes *Iacobus de Voragine* for his leaden Legend of our English *George*. And others haue inueighed against the authentike truth of that storie. Sure it is their malice, that haue robbed
England

England of her Saint. Saint *Iames* is for Spaine,
Saint *Denis* for France, Saint *Patricke* for Ireland;
other Saints are allotted and allowed for other
Countreyes: onely poore England is bereaued of
her *George*: they leaue none but God to reuenge
our quarrells. I thinke it is a fauour and an honour,
and wee are bound to thanke them for it. Let them
take their Saints, giue vs the Lord; *Blesseye the Lord.*
So let vs pray with our Church, *Giue peace in our time*
O Lord; for there is none that fighteth for vs, but
thou O God. To this mercifull God be all
glorie, obedience, and thanksgi-
uing, now and for euer.

A M E N.

FINIS.